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IDIOMATICAL EXERCISES,

ILLUSTRATIVE OF

THE PHRASEOLOGY AND STRUCTURE

OF THE

ENGLISH AND MARÁTHÍ LANGUAGES:

WITH A REVIEW OF THE MARÁTHÍ DICTIONARY.

BY JOHN WILSON, D.D., F.R.S.

FIFTH EDITION, IMPROVED.

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PREFACE.

For the plan of the following Work, and many of its English examples, I am indebted to the late Rev. J. D. Pearson, Superintendent of the East India Company's Schools at Chinsura. It comprises a variety of sentences illustrative of the phraseology and structure of the English and Maráthí Languages, arranged alphabetically under the heads of Nouns, Adjectives, Verbs, and Irregular Verbs; and it thus serves the purpose both of a Phrasebook and a Vocabulary. No separate notice is taken in it of Pronouns, Adverbs, Prepositions, Interjections, and Conjunctions, because they are sufficiently illustrated in the Grammars in use in this presidency, and because most of them occur in the course of the examples which are given in connexion with the other parts of speech.

The sentences are designedly short. Some of them are in the form of maxims and proverbs; but most of them are in a simple colloquial form, which is perhaps the best for facilitating the acquisition of words and phrases. In rendering them into Maráthí, I have attempted to represent them by their exact equivalents, either in intelligible translation or current phraseology. In the instances in which this is not apparent, the discrepancies will in a great degree be accounted for by the fact that the literal translation of the English sentences would, in these instances, be entirely destructive of the Maráthí idiom.

The orthography of some Maráthí words and grammatical forms, it is well known, is not yet fixed in the usage of the Natives. I have here followed the system of the Messrs. MOLESWORTH and CANDY, as exhibited in their admirable Maráthí and English Dictionary, which is unquestionably worthy of general adoption.

In an Appendix I have inserted a List of the Prefixes, Affixes, and Select Latin and Greek Roots of the English Language (with specimens of their Sanskrit Correspondents), which may prove useful to such students as may give it their careful attention.

In using this little Work in schools, it has been found advantageous to require the learner to finish the sentences under each letter of the alphabet in each of the divisions, before proceeding to those of another ; to exercise himself in the derivation of the different parts of speech from their respective roots ; and to make variations in the sense conveyed, by introducing words of opposite meaning, by modifying the degree of emphasis, and by altering the grammatical structure.

To this Fifth Edition (as to the previous one) I have prefixed a contribution which I lately made to the Bombay Quarterly Review—a Review of the Maráthí Dictionary, including Remarks on the Maráthí Language and Hints on its Study. This brief article,—of which some Maráthí students have asked a reprint—will be found to be quite congenial with the objects of this little work.

J. W.

BOMBAY, *August* 1868.

INTRODUCTION.

REVIEW OF THE MARATHI DICTIONARY, INCLUDING REMARKS ON THE MARATHI LANGUAGE AND HINTS ON ITS STUDY.*

Dr. Samuel Johnson, though not without a spice of classical authority in his favour, rather gives utterance to the murmuring of an unsatisfied heart than expresses the judgment of the literary world, when he tells us that the writer of Dictionaries has been "considered not the pupil but the slave of science, the pioneer of literature, doomed only to remove rubbish and clear obstructions from the path, through which learning and genius press forward to conquest and glory without bestowing a smile on the humble drudge that facilitates their progress." In his own experience, he found the groundless nature of his complaint. His own lexicographic labours were highly appreciated and generously acknowledged in his generation; and they are still respected and valued, at the present day, even though philology as a science, in which he had no very conspicuous attainments, has made great progress since he was gathered to his fathers. His practical acquaintance with the whole circle of English authorship, in particular, and the success with which he applied

* A Dictionary, Maráthí and English, compiled by J. T. Molesworth, assisted by George and Thomas Candy, Second Edition. Revised and enlarged by J. T. Molesworth. Bombay: Printed for Government at the Bombay Education Society's Press, 1857. Pp. xxx. + 920, royal 4to.

that acquaintance to the illustration of the use of the words of our noble tongue, are gratefully recognised wherever the enterprising Anglo-Saxon tribes have been scattered over the face of the world. JOHNSON, as associated with his Dictionary, is *clarum et venerabile nomen*, in the valley of the Mississippi as well as on the banks of the Thames, where originally *multum nostræ . . . proderat urbi.* On the foundation, in fact, which he laid, all subsequent English and American lexicographers have been content to build. What in his case has been exhibited has been realised in others. The great lexicographers are everywhere pointed to as national ornaments, both in the west and in the east. In India an Amar and a Hémachandra have gained a name among the *Ratnas*, or gems of the country, even though in their religious tenets and observances,—for the one was a Buddhist and the other a Jaina,—they differed much from the body of their countrymen, and especially from the Brâhmans, who have long sought to be the monopolists of learning. Wherever it has been admitted, as set forth in the great work now on our table, that "Language is the armoury of the human mind, and it contains at once the trophies of the past, and the weapons of its future conquests," gratitude has been felt for the wise and learned heads and industrious and untiring hands by which this literary Magazine, represented by a "Dictionary," and expressed in India by the name *Kosha* or Treasury, has been filled by rightly disposed and arranged instruments of action.

We do not think that the author of our Maráthí and English Dictionary has been particularly influenced in his gigantic labours by the desire of public applause, which Johnson had in his eye, though dubious of its accordance to himself, or that he would be greatly disappointed, if by the heedlessness and carelessness of his cotemporaries such applause were

altogether withheld from him, provided only his Dictionary were used for the purpose for which it has been formed. Yet to this applause, and that in no common measure, he is most justly entitled. He has produced a work of the very highest merit of its class; and that without those helps and advantages which are enjoyed in dealing with the classic tongues, or with the languages of the modern civilisation, for which so much has been done by a varied and extensive authorship, and by the fellowship, tuition, amenities, and courtesies of civilised life, exhibited in social conversation, correspondence, and public discourse. If even, after Johnson and his predecessors, and all that has been accomplished in English and its cognate philology for three hundred years, Noah Webster appeals to our sympathy and indulgence by exclaiming, "What individual is competent to trace to their source, and define in all their various applications, popular, scientific, and technical, seventy or eighty thousand words!" what sympathy should we not extend to our own MOLESWORTH, who has done this, with wonderful precision and accuracy, in the case of the Maráthí language, to the extent of sixty thousand words displayed before us, and to a still great number, of a compound character, which may be coined by the use of the dies which he has nicely fashioned and fitted for us in his valuable and interesting Preface? Even the work of finding the words of the Maráthí language was one of immense magnitude. The catching of them from the lips of the unsocial sons and shy and volatile daughters of the Mahárâshtra, and the collection of them from its dull and dreamy, though to a certain extent fanatical, literature, have formed a labour which it is more easy to imagine than exemplify. "Our work," he says, "was to reduce to order a boundless chaos;—to collect words from every book, from every tongue;—to admit or reject

without fixed or generally satisfactory grounds for determination;—to ascertain significations from the very mouths of the people;—and to seize phrases and forms of speech from passengers upon the road, or from boys playing or squabbling on the street." All this, aided by his assistants, European and native, he has successfully done. His Dictionary is not only the most copious but the most correct of those of the Oriental tongues. We find in it a critical rendering of the numerous words which it contains, with a full development and arrangement of their different senses, primary and secondary, literal and figurative, civil and sacred, provincial and general; a clear exhibition of their etymons and roots, as far as at present discoverable and conducive to the elucidation of their actual uses; an exact intimation of their character as individual parts of speech, and members of sentences, claiming affinity and relationship to other words, which the idiom and phraseology of the language invariably associate with them; constant illustrations of their application and import, founded on the colloquial expressions of the people, the current proverbs of the country, and the writings of the poets and other recognized authors; numerous comparisons of them with their proximate synonyms, to reveal the various shades of thought which they are respectively employed to mark; minute cautions as to the errors into which the student of the language is prone to fall in his first attempts at their employment both in speech and writing; and much valuable information,—or direction as to its acquisition,—about the objects and subjects which they denote. We find in it much more than all this. The Dictionary, as far as the Maráthí language, the Maráthá people, and the Maráthá country is concerned, answers to a good extent the purpose of an Encyclopædia, or at any rate of what the Germans call a Real Wörterbuch. Its author makes

the student feel that he has a hearty interest in his progress. He takes him kindly by the hand; instructs him in the pronunciation and utterance and use of the language which he wishes to acquire; unfolds to him all its peculiarities and marks of interest; and arouses his curiosity in connexion with the religious opinions and practices and social maxims and customs of the tribes and sects around him, which prove great incentives to his application. It gives the student the fullest satisfaction, whether he may be a native or a foreigner in India, a linguist or a lisper, a civilian, a soldier or a sailor, a missionary or a school-teacher, a zoologist or a botanist, a physician or an apothecary, a merchant or a shopkeeper, a mechanic or an agriculturist, a herdsman or a huntsman. He finds in it everywhere, throughout its numerous pages, more than he could reasonably demand, more indeed than he could actually expect after being taught to be most enlarged in his anticipations of its contributions to his own benefit. It is no vain boast to which the author resorts when he says, "Let the learner rest assured, that for the senses set down affirmation and confirmation have been obtained from the college and the stable, from the city and the hamlet; that, for senses provincial or local, corroborative statement and illustration, often strikingly satisfactory, have been afforded by province-inhabitants; and that senses of the arts and the workshop have come in from and again been referred unto tailors, weavers, potters, herdsmen, and horse-jockeys." To the fulness and accuracy of the work, indeed, the peasant has contributed as well as the pandit. It stands far above the highest power and capacity of native execution. The natives are left to admire it, as they do, as we have seen, most ardently; but they do not venture to sit upon it in critical judgment. A word of warning is properly given against their decision in

individual cases, when they may be inclined to urge it, as against the authority of the Dictionary. "Natives, especially Brâhmans, will do to the learner, as they have abundantly done to ourselves—they will make reckless affirmations and denials respecting senses of words; and they will affirm and deny on one day what they will deny and affirm a few days after; and this not necessarily from any evil intent, but from lack of conversancy and training in the character and usages of popular language."

We have just alluded to the copiousness of the Dictionary. This copiousness, it is proper to mention, is found in alliance with the utmost practicable condensation. Words of easy formation from their explained roots or members, according to grammatical rule, are omitted. The Sanskrit words, capable of being at all times drawn for by Maráthí writers, but not yet domiciled in the languages, or needed by the present exigencies of translation, have not been introduced. The reader is left to form compound words of easy signification according to definite rules which are provided for his use. He is instructed to apply affixes and prefixes to the words with which he is actually furnished, to increase his stores on demand. Diacritical marks and abbreviations are used throughout. Repetitions are avoided, and references are made to the fuller explanations where they actually occur. References are occasionally made to other works easily procurable, for authority and explanations, to save space in the pages. Every other rational expedient promotive of compactness is resorted to. If there is no felt deficiency in the work, there is no felt redundancy. Though the author's English style has its peculiar inversions, formed somewhat on the model of the Latin and Greek, his diction is singularly racy, emphatic, and expressive. He uses all the liberties to which a master of the Eng-

lish, fully acquainted with its available vocables and forms of grammar, is entitled to resort. The reader follows him in his writing as he would listen to him in his conversation. He commands attention and secures attention, even when discoursing on the niceties of grammar and the more occult and refined usages of language. In regard to English orthography he is to a good extent a reformer, and much of a Websterite.

As illustrative of the judgment with which Mr. Molesworth has proceeded both in his insertions and omissions throughout the Dictionary, and of the value which is to be attached to particular portions of it, we insert the following paragraphs from the concluding "Notices and Observations" of his preface :—

"1. The Maráthí is not a language of well-marked boundaries: the amount therefore of foreign words—words Sanskrit, Persian, Arabic, and Hindustání—current in the language will fluctuate, and the standard by which this currency is determined will differ, according to conversancy in the delicate question of language-boundary, and to attainments in the Maráthí and so far in the languages tributary to the Maráthí, as to constitute competency to discriminate betwixt foreign and native, novel and naturalized. Will any one exclaim, Foreign words overabound: he shall promply be answered, Foreign words, if fewer, would be scanty. If these parties call in an arbiter, the arbiter shall arbitrate that, of foreign words in a language there always are, and there ought to be, both the well established and candidates for admission; both too many for the common business of the common people, and too few for an expanding national mind, an advancing literature and science, and a glowing dawn of truth spiritual and of the life eternal.

"2. Hindustání words (Arabic and Persian words being, at present, included under this name) appear both in the epistles and in the converse of the Maráthí writer and speaker (from the Bráhman downwards), not at all according to their appertainment

to the Maráthí language, but according to the sole rule of the intercourse of such men with Muhammadans and their acquaintance with Muhammadan words. Hindustáni words are further dragged into Maráthí, often most amusingly, by the Kunbí and the Mahár in their oral communications with the Sáheb lok. Now such products, whether of the pedantry or of the desperateness of the Hindu, are not to be expected in the dictionary. Again, in the use of Hindustáni words the Maráthás make the widest deviations from the true *sense*. Great difficulty has been encountered, and exceeding great care has been exercised, in determining the *valid* Maráthí acceptions of Hindustáni words:—let the learner beware how he admits from his teacher any interpretations of a Hindustáni word disagreeing with that of the dictionary.

"3. Beyond all valuation are the Proverbs and the Phrases appearing in the dictionary. Not only do they serve as examples and authorities for the senses given, and this service is exceeding great, but they declare the people—declare more than could many volumes of description—their manners and customs, sentiments and judgments, and modes of reasoning and thinking. The proverbs are (generally) left untranslated; the phrases, being idioms, are rendered; both have been inserted for the sake of, and are now earnestly addressed to the study of, the serious, searching, sound-hearted student. Turn up in particular the words expressing the body and its limbs, members, and organs—अंग, हात, पाय, पाठ, दांत, जीभ, डोई, डोळा, कपाळ, नाक, कान, तोंड, मान, ऊर, गाल, गळा: see also जीव, पाणी, पायरी, पागोटें, &c., &c. The phrases appear, as the rule, under but one word: in some few cases in which there was found conflict of claim betwixt two words, or where there was to be accomplished some special point (of illustration, authorization, &c.), they appear twice. Some indeed lurk under words of inferior or of indistinct title to them: such must be charged with dilatoriness in presenting themselves. The *literal* sense, it will be noticed, is not given. In the phrases therefore the learner is furnished with a field for the exercise and conformation of the knowledge which he is daily acquiring.

"4. Amongst the numerous terms of the Hindu religion and theology Christian preachers and translators will recognize several as correspondent to the terms of the true faith, and competent to convey their import.

"5. Quotations from the poets occur occasionally in two places. This repetition is only where the example is singularly suitable for the illustration or authorization of a rendering or of a word.

"6. The observant student will notice that certain words are designated as Poetry and Vulgar. He will learn therefore how the people, amidst the innovations of eras, have clung to the ancient Prákrit.

"7 The student will discover, here and there, a book-quotation of great moral excellence or indeed of pure Christian truth. Of such some few have been displayed to his observation by a translation; but, that space might not be needlessly occupied, and that the diligence of the student might be stimulated, many have been left under the obscurity of their native mantle."

To some of the interesting matters here referred to we shall afterwards advert. In the meantime, we would, in passing, say a word to our readers on the general subject to which they refer in the first instance—the constituent elements of the Maráthí language, availing ourselves of a paper, by the Rev. Dr. Wilson, appended to the Preface of the Dictionary. Independently of the Arabic and Persian words (estimated with their Hindustání forms at about three thousand by Mr. Molesworth) which have found their way into the Maráthí language from the Muhammadan conquests and dominions and the exigencies of commerce and social intercourse, it has two distinct lingual elements, the Scythian (or Turanian) and the Sanskrit, which are both easily recognized and distinguished by the philologist. The Scythian element is the more ancient of the two in its present locality. It is still a good deal in use among the lower orders of the people and in

the business of common life. "It claims," says Dr. Wilson, "almost all the words beginning with the cerebral letters, which, as initials, were probably not originally in use in the Sanskrit; almost all the words beginning with the letter झ, *jh*; and a great majority of the words formed from imitative particles, both simple and reduplicated, which are often very expressive, and are not now of an arbitrary character, whatever they might have been before they got established in the *usus loquendi* of the people by whom they were originally formed. Words analogous to these imitative vocables are, in varying amount, found in all languages, though their sounds have often no resemblance to those of words of similar character and meaning elsewhere current. The Scythian words in the Maráthí are, in general, more like those of the other Turanian tongues in their *sounds*. They differ very much from the vocables of the Turanian languages in the South of India (the Canarese, Telugu, Tamil, and Malayálam), the comparison of the Dictionaries and Grammars of which throws but little light on the Maráthí; and though they may be classed in the same tribe of languages, they evidently belong to a different family, to a different Turanian immigration into India, yet to be explored by the combined labours of the philologist and ethnographist." The Sanskrit element is that which predominates in Maráthí; and on which the Maráthá people will, in deference to the Sanskrit literature, continue to draw for their principal technical terms and the expression of the ideas of an advancing civilization. It is the great source of the copiousness of the Maráthí; and importations are made from it both with and without modifications. There are certain Sanskrit words which, as noticed by Mr. Molesworth, are used only by the learned, answering to our *dictum, datum, addenda, album, adversaria*, &c., which are

still Latin. There are others, also unchanged in their forms, which are altogether familiar to the body of the Maráthá people, and which belong to the language both written and spoken, and which are as intelligible as our *equity, unity, salvation*, &c. There are others, still, which have undergone changes in their spelling, adapted to the lingual utterance of the lower tribes located in the country from early times, as *kám* from *karmm*, *ghás* from *grás*, &c. All these classes of words are clearly discriminated in the Dictionary. In explanation of their appearance in the language, Dr. Wilson says, "The predominance of Sanskrit in Maráthí has doubtless been maintained by the circumstance that the governments of the provinces in which it has been spoken from time immemorial have, in the main, been favourable to the Sanskrit literature, or rather to the opinions formed upon that literature, both Brâhmanical and Buddhist. Only in the forest and wilder mountain districts, have there been Náyaks, or chiefs, following the Turanian worship of ghosts and demons, and, with their people, standing aloof from the Hindu systems of faith and practice." Of this fact historical proofs are presented. In explanation of the entrance of Persian and Arabic words into Maráthí, Dr. Wilson writes as follows:—"It was in A. D. 1293, that the last king of Dévagiri (or Dévagad, *hodie* Daulátabád) fell before the Muhammadan arms; and it is from this date that the principal infusion into Maráthí of Persian and Arabic words,—afterwards facilitated by the Bijápur, Ahmednagar, and Golkanda sovereignties and the Moghal conquests in the Dakhan,—took place. What the consequences of a continued Muhammadan rule might have been on the Maráthí language it is impossible to say; but this source of influence became greatly restrained when, on the 16th June 1674, the bold, but cunning

and traitorous Shivájí, the Maráthá, proclaimed himself a sovereign, from his mountain height of Ráyagad. It was still further restricted when, about the middle of the following century, Shâhu, one of Shivájí's successors conferred upon the first Brâhmanical Péshwah, or leader, the management of the whole Maráthá empire, previously extended to Gujarát, Khándesh, Malwa, Berar, and certain districts of the Karnatik and even Tanjur." But this much is here said, as we have hinted, only in passing. We refer to the prefatorial matter of the Dictionary for further information respecting these objects of observation, interesting both to the philologer and ethnographer.

A curious and interesting document would be a History of this Dictionary, as if narrated by itself, in the form assumed by Dickens in the case of the large Catalogue of the great London Exhibition of 1851. We make this remark from our acquaintance with the book as it now lies before us, the intimations which we occasionally receive in the preface, the notice which we have personally taken of the progress of the work as it has proceeded, and the inquiries which from time to time we have made about its origin and preparation. It is of too modest a character, however, to venture on such a piece of autobiography, and we are able only imperfectly to supply its lack of service in this particular. Mr. Molesworth, its principal and responsible author, we believe we are correct in saying, passed his examination in the Maráthí and Hindustaní languages in year 1814, about forty-four years ago. At that time he was an officer in the military service of the East India Company. Subsequent employment in the commissariat department afforded him the means of cultivating his practical acquaintance with these and other Indian tongues. In 1822, with Lieutenant Thomas Candy, afterwards one of

his efficient collaborateurs, he began to form lists of words which gradually grew on his hands to a considerable amount, to aid in some translation and composition work which was contemplated. This was at the station of Solápur. Next year, when officially employed at Bombay, he offered his services to the Bombay Government for the preparation of a Dictionary, Maráthí and English, and a Dictionary, English and Maráthí, on condition that he should be freed from his commissariat engagements. This was about the close of 1823. Mr. Elphinstone was at that time Governor of Bombay; and after he had fully satisfied himself of the competency of the applicant for this duty, which he saw to be most important, it was agreed that he should be encouraged to proceed in its execution, without, however, being loosed, in the first instance at least, from his staff employment. The work of Maráthí lexicography, in its more serious form, was then commenced by him at Kaira in Gujarát, in 1824, an *annus tristis*, in that province, both for famine and sickness. With exemption, from commissariat duties, but with the pay of his staff appointment, he afterwards carried on the work elsewhere, personally bearing all the general expenses of its compilation, which, especially from the demands of word-collectors and pandits, must have been neither few nor small. In 1826, he received from Government the assistance of Lieutenant George and Thomas Candy; but in the following year they had to rejoin their regiments. Afterwards, he had their assistance individually, Thomas keeping at the work till the beginning of 1829, and George, from that time till the first edition appeared in 1831. When busy with the Maráthí and English Dictionary, these able and congenial gentlemen were compiling at the same time a Maráthí Dictionary in the Maráthí language for the benefit of the native community. The following glimpse

at their method of united procedure, is furnished by the preface :—

"We add a brief notice respecting the *manner* in which we compiled our two dictionaries, viz. the Maráthí and English Dictionary, (the first edition) and the Maráthí Dictionary in the Maráthí language. We employed Bráhmans in several quarters of the Maráthí territory to collect words, phrases, and proverbs. We obtained, after all rejections under the heads of repetition, corruption, unsuitableness (from being too learned, too low, of too obvious signification, of too recent or too confined adoption &c. &c.) above twenty-five thousand words. With a number of these words in his hand, one of the three sat daily amongst eight, seven, or six Bráhmans. Of every word, in its order, they investigated the grammatical designation, the derivation, the orthography, the gender, the meanings, primitive and figurative, the applications, regular and popular, the currency, whether general or local :—of senses complex and idiomatical they formed familiar examples in illustration ;—to significations liable, either from restriction of currency or remoteness of subject, to be denied or contested, they attached a mark denoting the necessity of seeking authority in books or from proverbs, or of agitating them further and with other Bráhmans ;—of those nouns, of which the construction in speech is with some certain and not readily discoverable verbs, they sought out the verbs ;—and words, of which it was apparent that the signification or popular acceptations are numerous, or use in idiomatical sentences and phrases, great ; or by means of which other words might be excogitated, or on which express and valuable compounds might be formed ; they detained under view and discussion till they might conclude that they had gathered from them all that they could furnish. The points settled were written down instantly both in Maráthí and English ; and, on the settlement of the words under one letter, all the materials—the paper of words, the sheets of explanations and Maráthí mass and the English mass—were removed, and reserved for another

hand. This was one department of our work. In another—a private and quiet room—another of the three, together with a Bráhman, sat to cull out of books, and letters, and petitions, every useful word, every new meaning, every fresh idiom, every remarkable application, every requisite authority. This was another department of our work. In the most retired part of the house sat the third of the three with the most learned Bráhman, to weigh, condense, arrange, and write off the materials prepared and delivered by the assembly. This was the third, the most important, and the most laborious department of our work. Meanwhile the assembly with its head took a fresh letter and fresh writing-books, and proceeded. The gatherer of words with his Bráhman came, at seasons, to lay before them his words, and phrases, and passages. Hither, likewise, repaired the arranger, with his Bráhman, to solve the doubts and difficulties, and to discuss the new words and senses, which had arisen to them:—thus bringing again under discussion the major portion of the materials. Now errors were detected; neater definitions or explanations were suggested; fresh words, fresh idioms, fresh meanings were elicited; more striking illustrations were conceived; less contestible authorities were discovered;—till at length, assurance was established of correctness and fullness. Miscellaneous collections of words and idioms all came, in due course, under the assembly, under the head Pandit, and under the person digesting the whole. Thus were our two dictionaries simultaneously compiled, and thus were twenty-five thousand words augmented to forty thousand (a number advanced in this edition to full sixty thousand)."

How assuring to the Public are these interesting statements!

The preparation and editing of the second edition, thus augmented, has been entirely the work of Mr. Molesworth. It has been the loving labour with him of upwards of six years. He of all men could least sympathise with the aversion

to lexicography which suggested the occupation as a final penal employment :—

Condendaque Lexica mandat
Damnatis, poenam pro poenis omnibus unam.

Many a hard day's labour, it is true, he has had with it ; but he has been actuated in his toil by a powerful motive, sustaining and comforting him under all difficulties and trials. In behalf of himself, and his worthy co-adjutors, he gives the following noble testimony :—

" In concluding the preface to the edition of 1831, it was said —' This work is the product of unremitted labor through six years. It was undertaken from a desire to promote the propagation of the glorious gospel ; and it has been continued by the energy of this desire through sickness and weakness, and against troubles and difficulties and grievous discouragements.' In concluding the preface to the edition of 1857 we have to commemorate, not indeed troubles or difficulties or discouragements, nor yet sickness and weakness, but most wonderful preservation in working health and the closing utterance of twenty-six years' date we fervidly reutter, exclaiming—' The Lord has brought the work to completion :—to the Lord be thanksgiving and praise.' "

The greatest help of a literary character enjoyed in making the Maráthí Dictionary, was derived from the Sanskrit Dictionary, of Professor H. H. Wilson. This is frankly acknowledged. " From that invaluable work we obtained, for our first edition," Mr. Molesworth says, " numerous words fully, correctly, and neatly explained." " We were not able," he adds, however, " to admit words upon the authority of that work ; for of numerous Sanskrit words the popular apprehension and usus are widely remote from the import and power which they bear in Sanskrit." The popular application of the words here referred to is well worth the consideration of Sans-

krit scholars, especially of the German school, who are perhaps too much restrained in their interpretation by mere etymology. Such scholars will find many meanings in the Maráthí Dictionary which will aid them in the interpretation of obscure passages of Sanskrit composition. They will discover in it, too, many Sanskrit words, especially of a compound formation, which are not elsewhere rendered. We fully expect that it will receive from them no small meed of approbation.

It is at the expense of the Bombay Government, we would here remark, that both editions of the Maráthí Dictionary have been given to the public. It is very unlikely that without the patronage and support of Government works of such magnitude, and demanding such labour, would have been prepared and issued, at least in the present generation. We give it all due credit for its judicious liberality in this important instance. It will undoubtedly reap the fruits of that liberality, in the qualification of its officials, both civil and military, for the discharge of their public duties; and in the spread of education, enlightenment, commerce, civilisation, and Christianity throughout the country, to all of which the Dictionary will prove eminently auxiliary. The natives of the Mahárâshtra will ultimately be the parties whom that work will thus most substantially benefit. In looking to these interests, even prospectively, Government is only discharging a duty incumbent upon it as such, though many theorists now-a-days would limit its functions to the simple maintenance of the peace and order of society. It is lawful, expedient, and obligatory, we hold, for Government to do for the well-being of the community whatever can be most effectively advanced by its instrumentality.

The usefulness of the Maráthí Dictionary must mainly depend on the extent to which the Maráthí language prevails.

Following the notes given of the boundaries of that language by Dr. Wilson, we have distinctly marked its range on a map now before us. We find that it is spoken on the west along the Indian Ocean from the Portuguese territories of Daman on the north to the Portuguese territories of Goa on the south; and that, running eastward, with a varying and lessening width, it extends about half way to the Bay of Bengal. Owing to its comparative purity and copiousness, the energy and conquests of the Maráthá people, the exigencies of commerce, and the influence of certain arrangements of different Governments, it has in late times proved an advancing language. It is undoubtedly making ground against the cognate Konkaní in the country of Goa, where it is now used in public schools. It has advanced, to some extent, from the banks of the Krishná into the proper territory of the Canarese. It is gaining ground on the Gondí in the Nágpur districts, though certain arrangements of the Government of India,—temporary only we hope they are,—are not doing it justice at the late capital of the Bhoñslés. It is encroaching both on the Nimádí and Rángadí (*quasi* Dongarí, the hill language?) on the banks of the Narmadá. It will probably advance in a north-east direction till it encounters the Hindí. It is the court language of Baroda, Indúr, and Gwáler; and it is not unknown even at Tanjur. The Gujárátí and Márwádi merchants are coming in contact with it in Bombay, and numbers of them acquire a greater or less knowledge of it, for facilitating their business at the western capital of India. It is the natural lingual utterance of about ten millions of the human race, destined we trust, in the providence of God, to great ultimate elevation as a people, under the benign influences of the British Government and the disinterested enterprise of Christian philanthropy.

Of the existing Maráthí literature, a comprehensive sketch is given by Dr. Wilson in the "Notes" following the Preface of the Dictionary, to which we have already alluded. The oldest works of that literature are in Poetry, beginning, it is worthy of notice, with the writings of Námdéva, not a member of the privileged caste, the Bráhmanical, but an humble shimpí, or tailor. They are "intimately connected," Dr. W. says, "with the peculiar religious movements, associated in other parts of India, with the parties bearing the names, or rather denominations, of Rámánuj, Rámánanda, Kabír, and Nának Sháh, and which arose in the attempt of the Indian mind to find a system of quiescent and satisfactory faith, consequent on the agitations following the destruction of Buddhism, the revival of the Bráhmanical power and influence, and its association with local forms of superstition too strong for instantaneous assimilation to it, and its first contact with the monotheism and ritual observances of Muhammadanism. They are attributed to *Bhaktas*, or *Bhagats* (devotees), and *Sants* (saints), most of whom, it is worthy of notice, have been actually deified by the Maráthá people." All of them produced up to the commencement of the present century are considered inspired by the Maráthás. By the multitude, they are viewed as having really the same authority as the Védas and Puránas. It cannot be doubted that the origin of all these classes of poetical works has been similar, notwithstanding the difference which exists as to the time of their composition. The doctrine that the Védas came from the mouth of deity in a concrete form gets no countenance from the Védas themselves. They are obviously the composition of the ancient Rishis, extolling the gods of the firmament according to family traditions and their own fancy and feeling. Though the Maráthí poetry deals with the later gods of the

Hindu pantheon, and even with local gods who have not yet found a generally recognised place in that pantheon,—called by the pandits *Sarvva-Déva-Sabhá*,—it treats them much on the principles of the olden poetry, except when it aims, as it often does, merely at translation or paraphrase. The most important of the Máratha poets are *Námdéva*, already mentioned; *Dnyánobá*, a Bráhman of a learned family, the members of which have all been raised to the apotheosis, and whose principal work, a paraphrase of the Gítá, bears the date of A. D. 1290; *Mukundráya*, the author of a metaphysical pantheistic work founded on the Védánta, entitled, the Vivéka Sindhu; *Shridhar*, the most copious poet of the Maráthás, and the author of the Pándava-Prataṕ, the Ráma-Vijaya, and the Hari-Vijaya, great sources of legendary lore to the Maráthá people; *Ekanáth*, who has paraphrased a portion of the Bhágavata, emphatically the Purána of Western India; *Muktéshvara*, the most distinguished writer in the Ovi measure; *Ramdása*, the instructor of Shivájí, the founder of the Maráthá Kingdom; *Tukaráma*, a shopkeeper, the most popular poet which the country has produced; *Wáman Pandit*, who writes rather in a high Sanskrit style, but of considerable purity; *Moropant*, the greatest Maráthí poet of the priestly order, and lord of the Aryá metre; and *Mahipati*, the extensive versical commemorator of his predecessors. Besides these, there are other writers ranked as poets by the Maráthás, who are not worthy of mention in this place. There is much in the Maráthí poetry which illustrates the faith, feeling, and fashion of the people; but there is little in it calculated to attract the attention of the general scholar. Though often marked by a species of enthusiasm bordering on fanaticism, it has nothing whatever of the *mens divinior*. There is in it no pleasing mirroring of nature; no embodying of the images

of perception in new or grander or more glorious forms, by the exercise of the imagination; no sympathy with the higher exercises of faith or reason and the deeper and more refined and tender emotions of the heart; and no admiration of the true, and the pure, and the beautiful, and the lovely. It constantly appeals to the marvellous. It deals principally with legends of the most grotesque and incongruous character, slavishly following the descriptions of the Sanskrit books. When it notices modern events, it treats them almost entirely in a mythical form. Its love is lust, except in its admiration of the later gods of the Dakhan. Its military skill and bravery are deceit and cruelty. In the case of Tukabá, however, it exhibits a very remarkable confession of sin, and spirit of unsatisfied religious anxiety. The great body of its language differs much from that of conversation; and commonly it bears the same relation to the spoken language that the writings of Chaucer bear to modern English. It undoubtedly exercises a great influence thorughout the Maháráshtra, but certainly not of a salutary character, except, perhaps, in the mere maintenance of a certain kind of mental and emotional life. Speaking of Shiváji, Dr. Wilson says, "There cannot be a doubt that the vernacular literature which had sprung up in the province to which he belonged, during the two centuries which preceded him, nursed the spirit of Hinduism in himself and his contemporaries, and was one of the main causes of their hatred of, and successful rebellion against the Muhammadan power which he was instrumental in heading." Will it exercise any influence adverse to the British Government? Time will show. It is entirely useless for educational purposes, except for those of comparison and contrast with other poetry in the case of students far advanced in the æsthetic apprehension of poetical beauty and propriety.

It is a remarkable circumstance, as noticed by Dr. Wilson, that the Konkan with its picturesque and lovely scenery, and its astute and learned Brâhmans, famous throughout India for their political management and administration,—and now covered with shame, it might have been added, as the brethren-in-caste of that atrocious wretch Naná Sáheb,*—lay, claim to no name of poetical distinction. This is attributed in part to the isolation of that province from the peculiar influences which roused the mind of Northern India and the Dakhan at the commencement of the poetical era in the Maráthá Country.

On the Prose literature of the Maráthás, we make the following quotation from the Notes of Dr. Wilson :—

"The *Vidur Níti*, or Morals of Vidur, is a translation from an apocryphal episode of the Udyoga Parva of the Mahábhárata. The *Vetál Panchavishí*, the *Panchopákhyán* and the *Sinhásan Battishí*, are books of fable, useful to European students of the Maráthí language, but lately employed for native educational purposes, for which they are wholly unsuited. The *Bakhars*,† or Chronicles of Kings, contain strange mixtures of fact and fiction. Something may be got from them of a useful character, though they meet with little attention. Grant Duff has made many gleanings from those of them which refer to the Maráthá Kings

* Dhondu Pant, alias Náná Sáheb, we have been informed, was born at Vengáum, near the roots of Mátherán. He joined the late ex-Peshwa at Bithur in early life, and was afterwards constituted one of his adopted sons. For many years he has had no communication, it is said, with his father's family. He has not made such a correct estimate of the British power in India as his brethren at Gwálér, Indur, and Baroda, the advisers of the Maráthá princes in these important localities; while he has procured for himself unspeakable infamy by his unexampled deceit and cruelty. He has his spies and emissaries in the Maráthá Country; but they are diligently observed and watched by our local authorities.

† *Bakhar* is an anagrammatical formation from the Arabic *khabar* signifying "intelligence,"

and Peshwahs. The proverbs of the Mahárâshtra amount to about three thousand; and they form most valuable illustrations of the sentiments and customs of those who use them, as well as striking exemplifications of native idiom. They have been largely drawn upon in the Maráthí and English Dictionary.

"With the establishment of the English Government in the Dakhan and Konkan, on the fall of the Peshwah's Government in 1818, a new era in Maráthí literature commenced. It is not as yet an era of poetry, but of prose, and that to a great extent, especially where early translations are concerned, of a rugged character. It is destined, however, in the good providence of God, to be one of great importance. Religion and philanthropy are the moving powers in generating and extending what may be denominated the reformed authorship of the Mahárâshtra, as well as that of other provinces in India. Government,—from the administration of the Honorable and venerated Mountstuart Elphinstone to that of his nephew Lord Elphinstone, who now occupies his place, maintaining the prestige of his name,—and the Christian Missions, both of Europe and America, have been its greatest patrons; but in connexion with it there have not been wanting individual instances of energy and enterprise. It numbers among its producers not only the natives of the Maratha country, but its devoted friends from distant lands, with whom in fact it originated. Its most valuable monument is the translation of the whole of the Bible, by several hands, into the language of the people, which, though capable, as a version, of much improvement,—from care, study, observation, and experience,—is nevertheless of a most hopeful character. Associated with it, many religious works of great interest have been prepared. Educational books have perhaps been too rapidly multiplied, without exact adaptation to the wants and progress of the natives. A supply of varied general reading in history, biography, and science has been procured; and daily accessions are made to it, more or less suited to the exigencies of the times. Works intended to illustrate the grammar of the language have not been wanting. All

this has not taken place without a great improvement of native intelligence and feeling. The dawn of light, even in the highest sense of the figure, it is to be hoped, has commenced in the Mahárashtra, and it will continue to shine more and more unto the perfect day. To these encouraging and hallowed results the Maráthí and English Dictionary, published in 1831, has as a philological work mainly contributed. It has presented facilities of study to the student of Maráthí, far superior to those enjoyed in association with any other Indian tongue."

A fresh and powerful impetus will be given to the study of the Maráthí language, and to the extension and improvement of what may be called the Reformed Maráthí literature, by the publication of the new and greatly improved edition of the Maráthí Dictionary. It will come immediately, we doubt not, into extensive and efficient use, supplanting the first edition, the copies of which may be profitably given to our educational institutions.

We conclude this article by giving the student of the Maráthí, and even the orientalist, a few hints as to the services which it may render them under a right system of consultation of its pages. We do this, not overlooking the fact that individuals may be found of such courage, application, and perseverance, that they will give the whole work a thorough perusal, as was done when the first edition appeared by more than one party still in our eye! We do it principally with a view to suggest to students something better than the childish habit of merely looking at a dictionary when they stumble on a word to which they can attach no definite meaning.

1. Most valuable information is procurable under each simple letter of the Maráthí alphabet, both as to its pronunciation and its power in the composition of words. We give a single example of what is here meant:—

"अ the first letter of the alphabet and the inherent short vowel. It corresponds with A in its shortest or most obscure sound, as in *sugar, mortar, collar, jugular*. It is prefixed ad libitum to adjectives, substantives, and participles introduced from the Sanskrit; and, although with less frequency and with no elegance, to words purely Maráthí. Its senses or powers are—

"I. Privation, or negation: as अपार Boundless, अक्षय imperishable. II. Deterioration: as अकीर्ति Ill fame, अकर्म a bad action, अनादर Disrespect. III. Diminution or deficiency, as अबोलणा or अबोल्या Taciturn, अबुद्धि Dull of understanding, अर्धिजा Imperfectly boiled. IV. Enhancement or transcendency: as अमानुष or अपौरुष Superhuman, अलौकिक Extraordinary. V. Return, reverting to the former state: as अासुडणें To subside, or *swell down*—a swelling. अहारणें to become unstrung: i. e. to lose its हार or wreath-form. अ thus bears the double sense or power of the English *un*, viz. Negation, as in *unwise, unhappy*, and the sense, little observed indeed, but worthy of all observation, of return back or nullification, as in *unwind, untie, unfold, undo*, and all the shades of the privative and deteriorative senses of the English *Dis* and *In*; and as *In* becomes by the law of euphony *Il, Im, Ir*, so अ becomes अन, as in अनंत, अनश्वर, अनर्थाय."

Intimations of this kind are invaluable to the learner, and more than supplement our imperfect grammars.

2. Mr. Molesworth has called attention, in a quotation which we have made from his preface, to the phrases and idioms found under the words expressing the body, and its limbs, members, and organs, as hand, foot, belly, back, tooth, tongue, head, eye, forehead, nose, ear, mouth, neck, breast, throat, and so forth. This he might well do; for under these and other headings will be found column upon column of interesting information, quite attractive to the curious student. A great deal of the power and copiousness of the Maráthí language depends on these words and the verbs of motion

and action with which in the *usus loquendi* they are associated. They will not be understood without attention. Thus, "stealing the body" means to "reserve one's strength, to dawdle or idle at work;" "seizing body" is "to get flesh," "to become fat or plump;" "giving the hand cut," "binding oneself under a written engagement;" "seizing the foot," "supplicating humbly;" "blowing into the ear," "imparting the knowledge of a mantra," or charm; "binding the eyes," "fascinating;" "cutting the nose," "taking the conceit out of a person." They will reward attention. They throw a flood of light on the manners, customs, and habits of the Maráthá people. They give power and ease to the writer and speaker of the Maráthí language. Their analogues are found to a certain extent in the classical languages, particularly in plays, epistles, and satirical and other kinds of familiar composition. They stand in the Indian languages, ancient and modern, in the place of those tropical expressions which are so abundant in the Shemitic languages, and some other eastern tongues, such as the Persian, but which are almost altogether unintelligible in India. They, and other similar phrases, occasionally throw much light on the idioms of Scripture. Thus, डोई उचलणें, literally "the lifting up the head," means to "come into notice," which may explain what Joseph says to Pharaoh's butler; पाप आपल्या दारासीं आहे, "Sin is at your door"—a phrase which we have often heard, —means "You are guilty in this case," and explains what God said to Cain, "If thou doest not well, sin [not certainly in this case a sin-offering] lieth at the door;" and झाडाचे राऊत दिसणें, "seeing trees as horsemen" (from fright) resembling Judges ix. 14, (referred to in the Dictionary), "Thou seest the shadow of the mountains as men."

3. Great numbers of the Maráthí Proverbs have been introduced into the Dictionary; and these may be sought out and studied in their places, where light is generally thrown upon them, with great advantage. Mr. Molesworth has not over-estimated them when he says, "Beyond all valuation are the Proverbs....appearing in the Dictionary. Not only do they serve as examples and authorities for the senses given, and this service is exceeding great, but they declare the people, declare more than could many volumes of description." In a paper lately read before the Bombay Branch of the Royal Asiatic Society, Dr. Wilson says of them:—"The proverbs of the Maráthí nation are numerous and valuable. About five hundred of these were lately published in Puná; but Mr. Murphy and myself have, independently of one another, formed collections containing respectively upwards of 1,800 of these proverbs, and giving altogether 2,200, when they are collated together." To the Maráthí Dictionary both these parties were deeply indebted when making their collections; and to this work every student of the proverbs should be deeply indebted. Some of the Maráthí proverbs, it will be found, are derived, with accommodations, from the Sanskrit, which is rather favourable to proverbial philosophy. Others of them, of easy formation, are quoted from this language, without alteration, as शिष्यापराधे गुरोर्दंडः "For the faults of the pupil, the Guru should be punished;" and धर्मस्य त्वरिता गतिः "The practice of charity should be without delay," or "Give your alms quickly." This latter proverb agrees with *bis dat qui cito dat.* Hundreds of the Maráthí proverbs, indeed, accord with those which we find in Greek and Latin authorship, as अंधळ्यापुढें दिवा बहिऱ्यापुढें गाणें, "A lamp before the blind and a song before the deaf"—*Narras fabulam surdo*; and अग्नींतून निघाला फुपाट्यांत पडला, "He got out of the

fire, but fell into the hot cinders"—*De fumo in flammam*, or our own, "Out of the frying-pan into the fire." Hundreds of them are the equivalents of those which we ascribe to the wisdom of our own ancestors in the British isles. Many of them are analogous to those which have the sanction of the Spirit of truth in the Bible as अति शाहाणा त्याचा बैल रिकामा, "The ox of the over-wise is always idle"—"He that observeth the clouds will not sow." Many of them present the character of the Maráthás in its worst, and many of them in its best aspects. आधीं पोटोबा मग विठोबा, "First Potobá (the god of the belly) and then Vithoba" (the god of the family); आधीं जेव नंतर देव, "First the dinner, then the divinity; आण वाहायाला भाकर खायाला, "An oath to swear and bread to eat," Why find fault with perjury for provender. आपलें राखूं दुसऱ्याचें चाखूं, "We'll keep our own, and eat another's." आपलें पागोटें राखून दुसऱ्याशीं भांडावें, "Preserving your own turban, fight with others:" these speak of their selfishness and sensuousness. अर्धी सोडून समर्धीस धाऊं नये, "Forsaking the half, don't pursue the whole"—"A bird in the hand is worth two in the bush;" अधीराचें दुखणें दुणें, "The suffering of the impatient is double;" इजार शिवील तो पुढील सोई पाहीलच, "If he mend the trousers, he will afterwards find the need of them": these bear testimony to their prudence and sagacity. Many of them show marks of wit and wisdom. Some of them embody important principles of morality which have been overlooked in the Shástra. We should be glad to see them copiously drawn upon for educational purposes. This is a hint to our acute and far-seeing Director of Public Instruction.

4. We have often been much amused with the Numeral Philosophy of the Maráthás as brought to notice in the Dictionary. Let the student turn up all the words for the Num-

bers, and especially the Sanskrit ones, and look to them both in their simple and compound forms, and he will be well rewarded for his pains. Under *tri* (three), for example, he may note and easily remember, the *trikál* three-times—past, present, and to come, and morning, noon, and evening; the *trigan*, the three pursuits, money, pleasure, and virtue; the *trigun*, the three qualities incidental to created being, truth, passion and foulness; the *trimúrti*, the triad of Hindus—Brahmá, Vishnu, and Shiva; and the *triloka*, or three worlds *svarga*, *mrityu*, and *pátál*, and so forth. Under the following numbers, he will find numerous aggregations of far greater interest than these. The study of them will not only furnish him with hundreds of words constantly occurring, but with much information respecting the knowledge of the natives and the forms under which, whether real or imaginary, it has been arranged. The Hindus are not singular in their reduction of their knowledge to numeral formulæ*; but they have carried the practice, often by the process of multiplication as well as addition, to a greater extent than any other people, so great, indeed, that they are often involved by it in gross absurdity. The climax of this absurdity is the 330,000,000 gods, formed by adding a due number of ciphers to the 33 gods mentioned by name or class in the Véda. In secular affairs and objects it appears as well as in those pertaining to religion, as in the seventy-two kinds of tyranny, the seventy-two diseases, and the seventy-two blemishes of a horse. On our incidentally mentioning the last summation to the late Mr. Goldsmid, he was so amused with it that he sent for a learned Shástrí, in the pay of Government, and demanded "a list of the blemishes for the use

* See specimens of this in the words of Agur the son of Jakeh, in Proverbs xxx.

of the Sirkár." The learned pandit, after trudging (he happened to be lame) through the holy city of Násik for some days, seeking help from all the wise men of the place, could produce a a list of only eighteen, which he submitted with the expression of regret for his own ignorance and that of his associates in these days of remarkable ignorance and degeneracy. He took the whole proceeding to be bonâ fide. On one occasion, we put the question, to a learned pandit, "How many leaves are there upon a pimpal tree thirty years old?" His reply, we believe, was, "I shall consult the Shástra.' He saw not the least absurdity in the question which had been addressed to him, though on the occasion we formed our own gage of *his* mental capacity.

5. If the student turn up the Dictionary under each of the Prefixes used in the composition of words, he will immediately get an impression of their power and application far superior to that which he would receive from any descriptions in a grammar, however extensive. On prefixes, and on affixes,—for which see the *preface* of the dictionary,—much of the copiousness of the Sanskrit language depends. It is very doubtful, indeed, whether, if they were kept out of view, that remarkable language would be entitled to the epithet of "copious" which it constantly receives.* The learner will be much interested in frequently finding a close accordance with its prefixes, and Greek and Latin particles and prepositions.

* We would fortify ourselves in this position by making the following quotation from a letter of a highly valued literary friend. "The Sanskrit fails constantly, not in furnishing members which may be put together like a hundred soldiers to form a company, but in furnishing *words*. The commendation of Sanskrit on the ground of *copiousness* I have always thought a mistake. There are words even in Maráthí for common (not substances or articles but *actions*) which the Sanskrit lacks: e. g. पुसणें, is To wipe, झाडणें To sweep—different actions surely. How does the majesty of Sanskrit

6. Each Science, and Art, and Occupation has its own technical and current terms. Let the student prepare a list of the most important of these, so for as they may be required for his own special purpose (either by the help of the English and Maráthí Dictionary planned and begun by Mr. Molesworth and finished by Major Thomas Candy or by a reference to his teacher or his own resources), and study them all deliberately in the Maráthí Dictionary. He will thus learn their precise import, as individual words, as entering into composition, and as compared with their partial synonyms, and find his practical knowledge of the language for his own objects vastly increased. Whatever his work or craft may be, it is not likely that he will find the Dictionary to fail him, even though his inquiries should be of a very minute character. If, for instance, he is a servant of Government and wishes to know the constitution of the Maráthá village, or corporation, and the social arrangements connected with it which have to a certain extent modified the divisive and anti-social influences of caste, let him read and steady the explanations which he will find under the word *balutédár*, and the names expressive of the various officials which he will see enumerated under that heading. If he is a student of the history of the Marát-

deal with such differences? What has it besides its माजैन, which word further signifies To smear, &c. Of what use is its पितृपितामहोपार्जितद्रव्य-सुखोपभोग &c.? Surely our beauteous Greek answers better (not for compounds but for words); and how far superior in this respect, is the Arabic, and why should I hesitate to say the English?" Of Sanskrit words like that now quoted (meaning "the-enjoyment-of-the-pleasure-of-the-wealth-acquired-by-father-and-grand-father)" we are tempted to say, what Cotton Mather says of some of the words of the American Indians, "They have been growing ever since Babel." Better had it been that they had seeded than grown. It is in religious and philosophical terms that the Sanskrit specially excels. Its authorship sparingly extends to the business of common life.

thás, and wishes to know the mysteries of the perpetually recurring *chauth*, let him look to that word and its various derivatives. If he is a physician, and in want of Maráthí terms definitely to express the different kinds of fever, intermittent, quotidian, tertian, and so forth, let him master the entrance under the word *jvar*. Let him proceed, in a similar way, with words expressive of other diseases. If he is an anatomist, let him look to the word षट् चक्रभेद and he will make discoveries yet unnoticed by the dissectors of Europe, and that on authority not to be questioned, the Shástra itself. If he is a botanist, let a *máli*, or gardener, accompanying him on his rambles, give to him the names of the trees and herbs which he observes; and then let him look to the Dictionary for their scientific equivalents, that at once he may find their place in the books which describe and illustrate them. If he is a zoologist, let him follow the same course, under the guidance of a *shikári*, or a fisherman, as the case may be. If he is a rhetorician, desirous to astonish the "Dnyán-prasárak Mandalí" with his eloquence and philosophy, let him study such words as शब्ददोष, शब्दगुण, वाच्यालंकार, and शब्दालंकार, that he may become acquainted with all the faults and excellencies and ornaments of human speech. If he is a metaphysician, he will find ample material for sharpening his intellect upon under many of the words beginning with the letter व्य *vya*, and under such words as मन, भाव, भास, विचार, etc. If he is a missionary, or religious instructor of any kind, let him, with the help of the Dictionary, carefully restudy the religious terms which he is accustomed to employ, and he will probably find that there are meanings and implications in them which he has never perhaps recognised or suspected; so much so, that in referrence to him and them it may be said in an important sense,

Illa, quæ te scire credas, nescias,
Et quæ tibi putaris prima, in experiundo repudies.

Let even such common words as घाव and घाय not be overlooked in the intelligent use of which constant blunders are made. If he is a statist, or ethnographer, let him find out and study all the words expressive of the tribes, sects, and castes of the Hindus, begining with the "god on earth," the *Bráhman* (of whom in hundreds of his relations much may be learned throughout the Dictionary) and ending with the *Bhangí*, with his "broken" caste and perhaps broken heart. In short, be what he may, he will find endless riches in this great *Shabda-kosha*, or Treasury of Words.

7. The general philologer will find in the Dictionary and its introductory matter much that will prove to him of real interest. In the preface Mr. Molesworth has given his opinion, with authoritative illustrations, on several outstanding questions of Maráthí Grammar, as those pertaining to the passive voice, in the notice of which we entirely agree with him. His numerous quotations throughout the work,—and those of social speech have an accuracy not less than those of writing, so carefully have they been attended to,—will secure an observation of idiom of a very noticeable character. Among these the predilection of the Maráthás for inverse construction, exemplified in such instances as मला वाटतें ; methinks, meseems ; मला होत नाहीं, I can't do or consent (to this), मला जात नाहीं (हा बैल), It won't go for me, will at once be observed. The upward advance of common couplets, diverse from our own usage, but observable in the Sanskrit as well as the Maráthí, will appear curious to some, as in आई बाप, मा बाप, mother and father ; डावा उजवा, left and right ; रात्रंदिवस night and day ; लहान मोठा, small and great. Couplets of reduplication, too, will frequently thrust themselves on at-

tention, corresponding, except in the matter of levity, with our own hurly-burly, wish-wash, tittle-tattle, helter-skelter (hilariter-celeriter ?), exemplified in भाकरी भिकरी, दगड गिगड, माणसें विणसें, &c. The Dictionary contains more Scythian words of the Northern family of Indian languages, and these too thoroughly and appropriately rendered, than are elsewhere to be found. They will invite attention from all the students of language wherever they may reside; and many interesting facts will be observed respecting them, including those of them of an imitative character, which are well nigh superabundant in the Maráthí, though maintaining all the nice distinctions of caste in their own persons and families. Mr. Molesworth has shown the greatest patience in dealing with them, as the student will notice on consulting such words as तडाखा, धडाखा, झपाटा, सनाटा, भराका, भाराटा, &c. Very curious Scythian words will be found under the cerebral letters, particularly the ड d (sister of the *litera canina* R) and the letter झ *jh*, to which attention has been called by Dr. Wilson. Most curious and useful matter, expressive both of peculiar thought and idiom, will be seen under such verbs as मारणें, मोडणें, पाडणें, सुटणें, सोडणें, तोडणें, ठेवणें, टाकणें, सांगणें, लागणें, and others denoting the more obvious and common kinds of personal action. Let each of these words be carefully gone over by the student. Were it not that we trust that he will at once open the Dictionary, to inspect them we should have here inserted some of their renderings in detail.

We could easily multiply these seven hints to the number of seventy. But this is unnecessary. Let the student act on those which we have the pleasure of discovering many systematic and advantageous ways and methods in which he may draw for himself on the stores of this Maráthí and English Dictionary, the largest work which has yet issued from the

Bombay press—(which we are glad to say, has, through the competency and care of Mr. Firth, done justice to it)—and which is alike creditable to the author, to his patron the Government, and to the West of India, for which he has so zealously, ably, and perseveringly laboured. The Maráthí Dictionary we pronounce a great success, hitherto unequalled in the highest department of oriental literature, to which it belongs. When shall we see a similar work, constructed on it as a basis, embracing the Gujaráti and other tongues of this presidency? Only, when another party with the learning, and skill and devotion, and application of a Molesworth appears for each of these languages.

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